THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*A little wrong done to another is a great injury done to ourselves.*"

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EVIDENCES OF THE APOSTASY.

WHEN the Elders of the Church of Christ leave their homes in Zion to come into the world to preach the everlasting Gospel which the Lord in His mercy has restored in these last days, they have but a faint idea of the awful state of unbelief in which mankind are in at the present time. Apart from the testimonies which the Lord has given us by the Holy Ghost, everything connected with His great latter-day work is to us so reasonable, so scriptural, and, therefore, so true, that we often catch ourselves marvelling that so very few accept it. Then we are reminded of the predictions of the Savior and the prophets—"Strait is the gate and narrow is the way that leadeth unto life, and *few there be that find it*"; "As it was *in the days of Noah*, so shall it be *in the days of the Son of man*"; * * * "and I will take you *one of a city and two of a family*, and I will bring you to Zion; "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and *few men left*."

Three of these prophecies have been fulfilled already; the last quoted will be fulfilled at the time appointed. How very, very

few there are who have found the strait and narrow way! Well might the poet sing:

> When first the glorious light of truth
> Burst forth in this last age,
> How few there were with heart and soul
> To obey it did engage.

And just as the antedeluvians despised the Prophet Noah and spurned the message which the Lord had sent him to deliver to them, so do the people to-day despise the Prophet Joseph Smith and the revelations which he received from the Fountain of Light and Truth. In the sight of all the nations the Lord is fulfilling the prophecy of His servant Jeremiah—He is taking one of a city and two of a family and carrying them to Zion, to be taught by pastors after His own heart. When the Gospel of the Kingdom has been preached in all the world for a witness, then shall the end come; then shall the prophecy of Isaiah be fulfilled—the inhabitants of the earth shall be burned and few men left.

Notwithstanding all the professions and pretensions of the people, we read in these prophecies their condemnation. Notwithstanding their claims to be teaching the Gospel of Christ, the Prophet Isaiah has predicted their utter destruction (with the exception of a few men) by fire, and that because of their having "transgressed the laws and changed the ordinance, and broken the everlasting covenant."

What a reflection on the people to-day to compare them with the people who lived in the days of Noah! Yet that comparison was made by the Son of God, and we know that He spoke the truth. The "one of a city and two of a family" that we see going to Zion confirm the truth of the Savior's prediction: that few would find the strait and narrow way.

In obedience to the call of the Master, the Elders of the Church of Jesus Christ of Latter-day Saints go forth into the world to testify unto the people that the silence of the ages has been broken; that the Father and the Son have appeared in this last dispensation and revealed anew the everlasting Gospel; that angels have come from the courts of glory and conferred power and authority upon men to enable them to preach the Gospel and administer in its saving ordinances. One would naturally think that all who call themselves Christians would rejoice on hearing these glad tidings. But has that been the case? No, indeed. The mere mention of such things has been sufficient to arouse the wrath and indignation of almost the entire world. The attitude of the people toward the work which the Lord has set His hand to accomplish in these last days shows the awful state of unbelief and apostasy into which they have fallen. The testimonies of the servants of the Lord, testimonies borne with power and in demonstration of the Spirit of truth, fall upon the ears of mankind like sounding brass and tinkling cymbals.

A few evenings ago the writer, in company with two fellow-missionaries, spent an entire evening with a gentleman and his wife, and showed that, according to the Scriptures, the Lord would in the last days proceed to do "a marvelous work and a wonder" among the people. Numerous Bible prophecies were quoted in support of our declarations, and their literal fulfillment was clearly described. What was the result? The same as in millions of similar cases—an incredulous smile, a negative shake of the head, and a confession from the gentleman that he was too skeptical to believe such things. All this from a man who professes to be a Christian. And, stranger still, the gentleman seemed to glory in his skepticism. But what was there to glory in? Is a skeptical disposition, an unbelieving heart, possessions of which to be proud? Is not a heart of unbelief, a skeptical nature, evidences that the man who possesses them has wandered away from God and shown himself unworthy of that choice gift of the Father, the gift of faith? Is the ability to withstand earnest, sober, divinely-inspired testimonies of the truth a trait of character of which a Christian ought to feel proud? Is the rejection of a message of divine love from the Eternal Father an evidence of Christian faith, a thing in which a child of God ought to glory? Will the repudiation of a message borne by angels bring joy to the heart of the despiser in the day of judgment? Will the persecuting and despising of His servants purchase for the persecutor and rejector a seat on the throne of Him who taught His disciples to love even their enemies? Is the profession of disbelief in a personal God, in the revelations of the Most High, in the ministering of angels, in essential principles of the Gospel, in the supernatural gifts of the Holy Ghost, a profession in which a Christian ought to glory? Yet such is the glorying of the children of men to-day, and by that glorying they testify to the heavens that they have departed from the strait and narrow way and are walking in the broad way which leadeth to destruction. The inability of the people to receive the message which the Lord has sent to them in these last days, reveals the deplorable state of unbelief into which they have fallen.—W. A. M.

Our confidence in others deepens their confidence in us. The man who believes most in his fellow-men is the man whom men believe in most—as they have every right to. For the whole world of men in their relations to each other is like a great banking institution; a man draws out just about what he puts in, with a a little interest added. And, as one has well said, "No man strengthens his credit at friendship's bank by undermining that of another." Believe in others, if you would be believed in. The very exercise of trusting others strengthens and builds up our own moral fibre.

THE MASSACRE OF THE BABIES.

Dr. R. R. Rentoul, of Liverpool, delivered a lecture at the Institute of Hygiene in London, the other day, on the subject of "Woman's Health: Our Greatest National Asset." In the course of his address the doctor said:

"Of every 1,000 infants born in England during 1904 no fewer than 145 died within twelve months of their birth. It follows that if England had registration of all stillborn—or so-called stillborn—infants, the infant death-rate would be much higher. In 1890 I sent a circular letter to some 100 Burial Boards in England, inquiring how many stillborn infants had been interred in their cemeteries. By the kindness of their clerks I found that at 71 cemeteries no fewer than 6,321 infants supposed to be stillborn had been interred during that year. Sir C. Cameron, then M.P. for Glasgow, called attention in the Commons to these statistics, with the result that the Local Government Board presented a special return showing that at 1,133 Burial Board cemeteries no fewer than 17,335 infants, stillborn, had been interred during the one year alone! Of this number 4,569 had been interred without any medical certificate. It is to be recollected that no medical certificate is required, and that the burial authority has no power to open the box or coffin to see if there be even an infant in the box. This in 'Christian' England, too!

"I would estimate that about 80,000 stillborn infants are interred in the United Kingdom yearly, a large proportion not having been stillborn. The proportion of still births among legitimate births is about one in 20, while among the illegitimate it is about one in 10. These and many facts bearing upon this subject were given by me in evidence before the Select Committee of the House of Commons on Death Certification.

"It is well to point out that in England alone it would give our nation good results if the illegitimate infants—those chiefly coming under an Infant Life Protection Act—were better cared for. From 1892 to 1905 no few than 538,257 births of illegitimate infants were registered. That is, in these fourteen years as many illegitimate births were registered as would make up for the total deaths of all persons in England in the year 1904. The actual number of illegitimate infants born is nearer 1,000,000. When we have a steadily lowering birth-rate—a rate which will eventually go much lower than that of France—would it not be well if all sociological and similar societies gave this Infant Life Amendment Bill their help? If we have a dearth of men for the army, navy, mercantile marine, and for agriculture can we not here find a useful 'feeding-bed' from which to supply the backbone of our nation—bone and muscle!

"Do we give any real protection to infant life? In a country such as ours there is no poor little animal which has to run the

gauntlet of so many attempts upon its life as has the human infant; and this in spite of the good work of humane societies. Westerwork says that in some primitive races, when an unmarried woman bore a child, and her lover forsook her, she had *the right* to murder her infant. This primitive action appears to be coming again into force, for no judge can at present induce a jury to bring in a verdict of murder against an unmarried woman who kills her child, that of manslaughter being adopted.

"Coroner Brighouse has stated that in Great Britain, in two years, 1,800 infants have been killed owing to their being burned or scalded. During 1904, in England, of 2,084 persons suffocated, 1,499 were under one year of age, and 1,961 under five years of age. The frequency of the overlaying of infants by drunken mothers is surely a national disgrace. Miss Zanetti has lately stated that in one city in England 12,000 doses of soothing syrups had been administered to babies during one week alone, while in a Welsh colliery village three quarts of laudanum had been sold in one week for the same purpose. Can anyone doubt—honestly doubt—the existence of such conditions? Must not the mother employed in the factory or workshop quiet her infant? And must not our public treasury make many thousands per annum by the sales of licences and stamps for patent and proprietary drugs? No; the poor infant is given but poor protection. It is—so the unthinking and ignorant persons contend—a drug on the market: too cheap even to be quoted on the human life exchange.

"Why is the infant not protected? In the first place, Medicine and Law have always been in fiercest conflict as to what constitutes a living child. Medicine holds that from the moment of conception there is life. Lawyers contend that the infant is not legally alive until it is outside of and independent of its mother. Consequently killing the infant while it is in its mother's womb is not murder. Consequently, when means are used to prevent a medically living child, when coming into this world, from breathing—this is not murder.

"Personally, I do not think that any infant life protection can be efficient unless as a nation we lay aside our specializing in hypocrisy, and recognize that the infant termed illegitimate by us must not be punished for a condition of affairs in which it took no part. The law of non-responsibility must be applied to it, and we must cease to brand it as 'bastard,' 'natural," or illegitimate. If this country had foundling hospitals, or if the Poor-law hospitals opened their doors to these poor children, then there would be a sudden and glad reduction in the infant death-rate, criminal abortion rate, criminal still-birth rate, and desertion of infants. No one has produced statistics to show that the presence of foundling hospitals has led to an increase in the illegitimate birth-rate. During 1904 37,674 illegitimate births were registered in England and Wales. Is it worth a nation's efforts to save such children?

They would be a benefit to our nation, much more than the establishing of free libraries, for instance. The present reduction of infant life in this Christian country makes that of heathen nations comparatively insignificant. Therefore, if only for a little while, those interested in the 'coming race' will use their influence with their members of Parliament so that the present Bill shall be made more complete, good will result. At present we are spending millions upon the upkeep of those who suffer because they have been neglected and made weaklings *in their infancy*. Our Boards of Agriculture are busy in improving the quality of vegetable and animal life. Is it too much to ask that, while we are willing to protect the young of bird, fish and lobster, we shall not stop here, but will increase our care and protection of those who shall be the future citizens?"

"FORGET IT."

THE men who are making the best success in life to-day are the men who are keeping their "forgeteries" in good running order.

Disagreeable things remembered clog the machinery of life and prevent progress.

Men who remember indignities and insults invariably become brooders over their wrongs. Their minds are hatcheries of discontent and pecvishness, with which none can hope to rise to great heights.

Balloonists tell us that the higher they rise above the earth the stronger the optic nerve seems to become, and they are better able to discover the proper relationships of things below. The higher a man rises in his ability to forget disagreeable things the more clearly will he see that life has more sweets than bitters wrapt up within it.

The ability to forget is no less great than the ability to remember. Doubtless it is true that none forget "forever and for aye," but it certainly is true that the remembrance of the bitter is softened and sweetened by heroic souls who are determined to live in to-day and to-morrow rather than in the past. If men can train their memories so that noble verse or splendid music is perpetually in their minds outside the hours of their business, it is also true that they send to the limbo of the unregarded the disagreeable experiences that they are apt to pluck with the choice fruit from the tree of life.

Sterling witnesses to the truth that men can forget their grievances are the books that have been written in jails by noble martyrs for what they believed to be the truth.

Forgetting how the Athenians had mistreated him, Socrates, in the dingy dungeon of Athens, perfects his time-defying Doctrine of Immortality.

Resolving not to brood over the injustice with which he has been treated, Galileo, in prison confined, makes his prison cell a school-room, an astronomer's chart room, and sends forth his theories that stand the test of the longest and latest research of modern astronomy.

Forgetting the indignities he had received at the hands of the English crown, Bunyan gives to the world his immortal allegory, which has been translated in all known tongues and dialects, and has a circulation second only to the English Bible.

Forgetting his blindness and his poverty, Milton gives us "Paradise Lost."

Determined that his life shall not be embittered by harsh treatment received at the hands of his enemies, Cervantes gives play to his delicate wit and shafts of humor, and roams with Don Quixote and Sancho Panza the world around.

Epictetus, as a slave boy, was maimed for life by the cruelty of the master to whom he had been sold. Asked if he could be happy with a lame leg, he replied: "Do you think that because my soul happens to have one lame leg that I am to find fault with God's universe?" Is it any wonder, with a spirit like that, he should rise above sordid, morbid, memories and come to be one of the world's great hearts? In summing up the story of that noble life, Browning the poet, says: "This is his epitaph: Epictetus, a slave maimed in his body, a beggar through poverty and dear to the immortals."

Suppose someone has slandered you, forget it. You are too big a soul to feed your thought on rehashed slander.

Suppose you have been treated with injustice by niggardly men, who are unable to see great vistas in life, forget it. Man's inhumanity to man is proverbial. The years will reveal the true character of your work.

Suppose scheming politicans have succeeded for a time in undermining your work, forget it. If you have built on foundations of truth, and honestly performed your work, it will stand eternal.

Ah, friends. Life is too short to cherish the mean things. Too short to brood over unkind words. Too big with opportunity for splendid achievements to grieve over the wrongs and injustices which seem to be your portion.

In the garden of your life plant rosemary trees, whose perfume and flower will sweeten not alone your own remembrances, but be sent forth by the winds of truth to brighten and beautify other lives.—JOHN ANDERSON JAYNE.

THE practice of faith and obedience to some of our fellow creatures is the alphabet by which we learn the higher obedience to heaven; and it is not only needful to the prosperity of all noble, united action, but essential to the happiness of all noble, living spirits.—RUSKIN.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 9, 1907.

MISSIONARIES AND PLEASURE TRIPS.

We are besieged with applications from Elders in the mission field who desire to leave their posts of duty to pay visits to friends and relatives, and in a number of cases to make trips to the Continent. This is all very natural, no doubt, and perhaps most if not all of those desires could be gratified if the work of the ministry would not suffer thereby. But the season for outdoor preaching as well as indoor services is open. There are many enquirers after the truth and investigators of our doctrine who need attention and should not be neglected, and it would be unwise and contrary to the whisperings of the Divine Spirit to allow pleasure and recreation to rise superior to duty.

We appreciate the fact that our brethren first apply to their conference presidents before writing to the president of the mission for leave of absence, and feel glad that they take that step. We are rather inclined to the opinion, however, that, in some cases at least, the conference presidents lean a little more to sentiment and a desire to accommodate the Elders than to the demands of the work in their respective localities. We hope that they will not endorse such applications as we have mentioned, unless it is clear to them that the work will not materially suffer from the absence of those brethren who desire to go off on these visits.

In consequence of the departure of a number of Elders for their homes in Zion, the missionary corps in this land is greatly depleted, and there is a demand for the services of every man now engaged in spreading the Gospel here. We are in expectation of some arrivals in about a week or so, but do not know as yet how many Elders we can depend upon to fill vacancies; therefore, we hesitate somewhat in approving of the endorsements that have come to us for absence of Elders for a season, not because we wish to curtail anyone's pleasure or plans, but simply because we put the demands of the work of the Lord higher than any other consideration.

We hope our brethren will look at the matter in this light. The time they spend here is but brief, even though it be extended beyond the limit which many of them place to the term of a mis-

sion. Every hour of it is precious. No work in which they could be engaged is of equal value to it. They will regard it in this light when their missions are expired, if they do not see it so now. We think it would be better for them and for their fields of labor if they could make up their minds to postpone trips to the continent or to different parts of the British Isles, no matter for what purpose, until the time of their formal release. Then they could leave for other parts without feeling that they are neglecting their work, and would have much greater freedom and pleasure in their travels and associations than if the feeling entered their souls that they were out of the line of their duty.

We admit that there may be exceptions to this rule and we will endeavor to make due allowance therefor, but we say to our brethren in the mission field: You are here, Elders of Israel, to work while your day lasts, whatever may be its length or brevity. Do not waste the precious moments, but employ them to the best possible advantage, and place your mission far above all individual desires and objects. The time is all too short in which you will be out in the world representing the Lord and His Church and kingdom on the earth. Give Him your entire service with a whole heart, a cheerful soul, a ready will and an active mind, and you shall have joy and success in your labor, will lay up for yourselves treasures in heaven and have a capacity and opportunity for everlasting pleasures, and eternal happiness, and power and glory in worlds without end!

C. W. P.

PREFER DOGS TO BABIES.

INCOMPREHENSIBLE and absurd as it may appear to the ordinary mother of a family of children, the dog is fast supplanting in the aristocratic homes of Europe and America, the time honored presence of children, who in such homes are rather a matter of family tradition than the usual experience. Where women most eschew the obligations of motherhood, the poodle reigns supreme. Such a country is France. In Paris all efforts of extravagances are bestowed upon poor little helpless dogs whose treatment and attention must make their unnatural lives miserable. We are told that London has its Dog's Toilet Club where the little canine pets are bathed with costly soaps, their teeth are carefully washed and polished, their hair is often so clipped as to leave the family coat-of-arms upon their side or back. In Paris, fashionable dog-dealers do not scruple at asking $2,000 for a thorough-bred terrier. The extravagances in providing the poodle with fashionable and gorgeous dresses of silks, satins, furs and jewels, boots and shoes, card-cases and embroidered handkerchiefs, would seem highly ridiculous to most people. There are Parisian houses that employ scores of girls to make the most costly garments for the family

dog, which must have dresses for the morning, afternoon and evening. The dog has its morning outfit, its traveling suits, and its wedding dresses. These little pets are led by white silken cords in their wedding costumes to the Wedding Reception. The poodles wear elaborate collars adorned by gold and silver and precious metals. There are rings for their legs, inlaid with diamonds.

The food which these little dumb creatures get is often the most costly. The choicest viands of Paris are put upon the little dog tables covered by costly linens. In winter season the finest Russian sable with a little electric heater attached to them keep the little dogs from the effects of cold when they are taken out in the morning for a motor ride. These dogs are provided with elegant traveling cases which contain the most elegant clothing when they are taken upon a journey. Special combs and brushes are made for the dogs' toilet and dressers. In the sitting room there are lounge baskets of wicker-work and lined with sky blue or mauve plush and sometimes of seal-skin. For rainy days the pet poodles have their rubbers, boots and shoes and go out with their mistresses calling. The dogs have their cards which are left by the footman or mistress with entire gravity when they call at the home of some friend.

It is said that on one occasion a veterinarian of London received a dispatch from a lady at Oxford to come instantly as the dog had been injured by a fall down stairs. The veterinarian replied that he just missed the train, whereupon a second telegram came ordering him to take a special train forthwith. This he did at a cost of $160.—*Juvenile Instructor.*

BAPTISM AND THE ATONEMENT.

In conversing with people upon the subject of baptism for the remission of sins, I am often confronted with this remark, "Oh! Don't you believe in the atonement of Christ?" They get the idea that when we present baptism for the remission of sins we do away with the remission of sins by the atonement of Jesus Christ. It seems impossible for them to harmonize the two. For ages people have been taught that by the shedding of Christ's blood all their sins were atoned for, without any action on their part except a mere belief in Him, belief being construed to mean an assent of the mind. This is an erroneous idea.

Christ came to perform a two-fold mission. Through the transgression of our first parents sin came into the world, and death passed upon all mankind, as explained by Paul in his epistle to the Romans, chapter 1, verse 5: "Wherefore as by one man sin entered into the world, and death by sin: and so death passed upon all men, for that all have sinned." Had conditions continued as

they were before the atonement of Christ, our bodies would have remained eternally in their graves, and there would have been no resurrection; hence it would have been impossible for us to become perfect, even as our Father in heaven is perfect. However, through His mercy, God would not permit us to remain in that state, and by His infinite wisdom and foreknowledge Jesus Christ "was foreordained before the foundation of the world" to come and break the bands of death, to bring about the reuniting of the body and spirit. To do this it required one who had power within Himself to lay down his life and take it up again. Hence such a person was chosen. The work was accomplished when Jesus died on Calvary's cross and rose again the third day. By this the resurrection from the dead came to all men. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall *all* be made alive." (I. Cor. 15: 21, 22.) Regardless of race, creed or color, all mankind who tabernacle in the flesh on this earth are made partakers of this salvation, and their bodies and spirits will be reunited in the due time of the Lord. For all humanity, as far as this earth is concerned, Christ gained the victory over the grave and took away the sting of death. Herein is made plain the saying of Paul, "O death, where is thy sting? O grave, where is thy victory?" This is a general salvation, and came by the grace of God and not through any works of man. "For by grace are ye saved through faith: and that not of yourselves: it is the gift of God: not of works lest any man should boast." (Eph. 2: 8, 9.)

Christ's other mission was to teach mankind how to escape, through obedience, the consequences of their individual sins, and by their good works obtain an exaltation in the celestial kingdom of God. He atoned for our personal sins through the shedding of His blood, but its application to individuals is predicated upon their obedience to the plan which He marked out for them to follow. "Though he were a Son, yet learned he obedience by the things which he suffered: and being made perfect, he became the author of eternal salvation unto all them that *obey* him." (Heb. 5: 8, 9.)

After we have faith in God and our desire to obey him is shown by a sincere, true repentance of sins committed, made manifest by turning from all wickedness and doing it no more, He has provided a way whereby our past individual sins are forgiven us; that is through baptism. "Not the putting away of the filth of the flesh, but the answer of a good conscience toward God."

That this is the proper means of obtaining forgiveness is made plain by Peter's declaration on the day of Pentecost. After he had convinced the multitude of the divinity of Christ's mission, he said to them: "Repent and be baptized every one of you in the name of Jesus Christ *for the remission of sins*," promising them that they should then "receive the gift of the Holy Ghost." That

this is applicable to us to-day is clearly shown by his statement, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Were it not for this cleansing from all unrighteousness we could not enter into the kingdom of God, because sin and corruption cannot dwell there. By being baptized into Christ "our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." We are buried with him in baptism, and, being forgiven, we come forth in the likeness of His resurrection, cleansed by God from all sin through the atonement of Jesus Christ, to "walk in newness of life." Then, after being endued with the Holy Spirit—a light to guide us, we should "go on unto perfection: not laying again the foundation of repentance from dead works, of faith toward God, etc." Upon doing this depends our exaltation in the celestial kingdom of our Father. Therefore, works of darkness should not be found in us; for "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." (John 1: 6, 7.)—Ben C. Rich.

DISTRICT MEETINGS AT RADCLIFFE.

Two district meetings were held in the Co-operative Hall, Radcliffe on Sunday, April 28th, 1907. There were present, President Charles W. Penrose, Dr. Samuel H. Allen, President George T. Beesley and a number of traveling Elders of the Manchester conference. After the opening exercises, President Beesley welcomed the Saints and friends, who numbered about two hundred.

Elder Ambrose Hibbert spoke on the life of Christ and explained the first principles of the Gospel. He also testified that the Gospel in its purity had been restored to the earth in these last days.

Elder Hibbert was succeeded by Dr. Allen, who said he had the privilege, while on a mission over twenty years ago, of hiring this (the Co-operative) hall, and addressing many of his relatives and friends. He expressed himself as being pleased to meet, once more, in such a nice hall, and to see present so many of his own kindred. He spoke of the departure of his parents from this country, and of the belief of the Latter-day Saints. He quoted Rev. 14: 6, 7, and bore a strong testimony to the truthfulness of the great latter-day work.

President Penrose occupied the remainder of the time. He said he wished to impress upon the minds of the people that the Latter-day Saints believe in the Bible, and that by obeying the principles of the Gospel taught therein mankind may be saved in the kingdom of God. He said that since the days of Christ there had been

a departure from the Gospel, and that for hundreds of years the people had been taught that there would be no more revelation from the heavens. He showed that when the apostles and prophets whom Christ chose and ordained to build up His Church were put to death, men began to drift into by and forbidden paths, and to teach for doctrines their own precepts. He spoke of the restoration of the Gospel, with apostles and prophets, etc., by angels from the heavens, and of the establishment of God's kingdom upon the earth in these the last days. He also quoted the prophecy in the 4th chapter of Micah concerning the house of the Lord which was to be established in the top of the mountains.

At the evening meeting Elder Samuel L. Mills made a few remarks concerning his grandparents who left Radcliffe many years ago. President Beesley bore testimony to the truth of the restored Gospel, and said that the Latter-day Saint Elders came to the world clothed with authority from heaven to preach faith and repentance in the name of Jesus Christ. He spoke briefly upon the doctrine of the Godhead, and exhorted all present to yield obedience to the Gospel.

Dr. Allen spoke of the persecution of the Latter-day Saints. He said that hundreds had been martyred for the testimony which they bore, among whom were the Prophet and Patriarch Joseph and Hyrum Smith. He told how the Apostle Paul had persecuted the Saints of old and how he was converted. Afterwards he went among the people testifying that he had seen the Savior. Paul was put to death for his testimony, and so was Joseph Smith for the testimony which he bore. He quoted the prophecy of Joseph Smith regarding the Saints going to the Rocky Mountains. He also told of his visit to Rome, and seeing the prison where the Apostles Peter and Paul were immured for preaching the Gospel of Christ. He testified that the Latter-day Saints, with whom he had lived all his life, were the most moral and virtuous people in all the world. He rejoiced in the Gospel of the Latter-day Saints, and knew that it was true, and beseeched all present to ask God for a testimony for themselves.

President Penrose said that we were called out into the world to teach the Gospel to the people and warn them of the judgments of God which are soon to come on the inhabitants of the earth, and if we do our duty our garments will be clean from the blood of this generation. He quoted Jer. 6: 16, and said that the invitation was given to the people to stand in the ways and look at the different churches, and compare them with the old paths, wherein is the good way, In order to find out the good way we have to turn to the Scriptures. He said the Gospel of Christ was taught to Abraham and to Moses, and was restored in the days of Christ, which is the only way, and is set forth in the Scriptures. He said that Christ began His ministry by being baptized in order to fulfill all righteousness, and in order to spread the Gospel. He chose and

ordained twelve apostles and sent them into the world to preach, and as they had received freely, freely they were to give. He quoted Isaiah 60: 2, and said that darkness had covered the earth and gross darkness the people, and all churches had gone out of the way. He said the Lord had restored the Gospel, and the Elders came to the people in Radcliffe and promised them in the name of Jesus Christ that if they would walk in the right way they would find rest for their souls. He said we should never try to force anybody to see or do as we do, and we should never get angry with our brothers and sisters who do not agree with us, for we are all the children of the Lord, but be kind to our friends and even to our enemies, and try and point out to them the true way. He bore a strong testimony to the truthfulness of the everlasting Gospel as restored to the earth in these last days.—GEORGE T. BEESLEY.

FROM THE MISSION FIELD.

District Meetings.—Two good district meetings were held at Wigan, Liverpool conference, on Sunday, April 21st, 1907. Both services were well attended by Saints and friends. At the evening meeting almost every seat in the hall was occupied. The Spirit of the Lord was made manifest in the remarks and testimonies of the brethren who spoke, and all present felt to rejoice in the Gospel. Elders T. S. Gregson and H. L. Bywater, who are laboring in the Wigan branch, have made many friends. A spirit of unity and love prevails among the Saints, and we expect to see the work grow and prosper in that district.

Baptisms.—President R. A. Badger, of the South African Mission, writes: "Elders Orval E. Peterson and Samuel N. Alger, laboring in Port Elizabeth, report a baptism there on the 13th of April, while Elders Fred A. Sheffield and George M. Cannon report one in East London on March 19th. All the missionaries are in good health and spirits, and their testimonies are being greatly strengthened."

Writing from West Hartlepool, under date of May 2nd, Elders Stokes and Kissell say: "It gives us pleasure to report eight baptisms in this branch. The ordinance was performed by Elders Archie L. Stokes and John W. Kissell, in the waters of the North Sea. The work is progressing nicely in this district. Friends are being added daily to our list who seem to be earnest in their search for truth."

A baptismal service was held in Carlisle Baths, Carlisle, on Sunday morning, the 5th inst. Prior to being baptized, the five candidates received spiritual instructions from Elder Henry E. Taylor. Elder Herbert Owen officiated at the baptism. The new members were confirmed at the afternoon meeting. Considerable

interest is being manifested in the latter-day work by residents of Carlisle.

On Saturday evening, May 4th, 1907, a baptismal service was held in the Public Baths at Leigh, Lancashire, several Saints and friends being present. President George T. Beesley spoke of the necessity and object of baptism, and exhorted the candidates to honor the covenants they were about to make. Four persons were then baptized by Elder James Harrop. Confirmations took place Sunday, May 5th, 1907.

Another baptism was celebrated at Nottingham on the 4th inst. The ordinance was performed by Elder Frank Walters in Sneinton Baths, when five members were added to the Church of Christ.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson for May 19, 1907.

JESUS THE CHRIST.

LESSON XII.—HIS CHOSEN TWELVE.

I. Preparatory to their ordination.

1. The night spent in prayer on the mountain (Luke 6: 12).
2. The early morning call (verse 13; see also Matt. 10: 2). Note the earlier call of seven of the twelve (Matt. 4: 18-22; Mark 1: 16-20; Luke 5: 1-11; compare John 1: 37-51).

II. They are ordained (Mark 3: 14). "He ordained Twelve." Note that prior to this event the followers of Jesus had been called disciples—a term applied generally to the followers of any teacher. See mention of disciples of John the Baptist (John 1: 35-37; 3: 25; compare 4: 1, 2). After ordination these twelve are specifically called Apostles (Matt. 10: 1, 2; Luke 6: 13).

III. The Twelve.

2. Peter (consult outline of Lesson 8, II, 2). (a) Originally known as Simon. (b) His occupation that of a fisherman. (c) Important incidents in his life (John 1: 42; Matt. 16: 18, 28-30; Mark 8: 29; Luke 9: 20; 22: 31; see further John 13: 36-38; and Acts throughout).
2. James. (a) known in modern writings as James I. to distinguish him from James the son of Alphæus. (b) Occupation—a fisherman.
3. John (consult Lesson 8, II, 1). (a) Brother of James; both sons of Zebedee. (b) Occupation—a fisherman. Note that the brothers James and John were named by Jesus "Boanerges"—sons of thunder (Mark 3: 17). Also that Peter, James and John were prominent among the Twelve (Mark 5: 37; compare Luke 8: 51; Matt. 17: 1; and Luke 9: 28; Matt. 26: 37). Consider their official administration

in this, the last, dispensation (Doc. and Cov. 27: 12; compare section 13, and Pearl of Great Price—Writings of Joseph Smith 2: 72).

4. Andrew (see Lesson 8, II, 1; see also Mark 13: 3).
5. Philip (see Lesson 8, II, 3).
6. Nathanael (see Lesson 8, II, 4).
7. Matthew (Matt. 9: 9; 10: 3; compare Mark 2: 14; Luke 5: 27). (a) Also known as Levi. (b) Described as "the publican."
8. Thomas (John 11: 16; see also 14: 5; 20: 25).
9. James, son of Alphæus (Acts 15: 13-29; see also I. Cor. 15: 7; Gal. 1: 19; 2: 9; James 1-5).
10. Judas, "not Iscariot,"—also known as Libbeus, and Thaddeus.
11. Simon called Zelotes (Acts 1: 23).
12. Judas Iscariot. (a) The only one of the twelve not a Galilean. (b) His nature known to Jesus (John 6: 69, 70). (c) His perfidy (Matt. 26: 14, 47; Mark 14: 10, 43; Luke 22: 3, 47; John 13: 26; 18: 2). (d) His death (Matt. 27: 5; Acts 1: 18.)

BEFORE IT IS TOO LATE.

If you have a grey-haired mother, in the old home far away,
Sit down and write the letter, you put off day by day;
Don't wait until her tired steps reach heaven's pearly gate,
But show her that you think of her, before it is too late.

If you've a tender message, or a loving word to say,
Don't wait till you forget it, but whisper it to-day.
Who knows what bitter memories may haunt you if you wait
So make your loved ones happy before it is too late.

We live but in the present—the future is unknown—
Tomorrow is a mystery—to-day is all our own.
The chance that fortune lends to us—may vanish while we wait,
So spend your life's rich treasure, before it is too late.

The tender words unspoken, the letter never sent,
The long-forgotten messages, the wealth of love unspent,
For these some hearts are breaking, for these some loved ones wait,
So show them that you care for them, before it is too late.

SELECTED.

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